METHOD GASPEY-OTTO-SAuer.

KEY
TO THE
MODERN PERSIAN
CONVERSATION-GRAMMAR

BY
THE REV. W. ST. CLAIR-TISDALL, M.A.
C. M. S. MISSIONARY AT ISFAHAN, PERSIA: AUTHOR OF GRAMMARS
OF THE PANJABI AND GUJARATI LANGUAGES.

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HEIDELBERG.
JULIUS GROOS.
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Heidelberg.

Julius Groos.
Translation of the Persian Reading Exercise given in the Introduction.

[Note. Throughout this Key extremely literal renderings when needed will be given in brackets.]

In a certain city a store of cotton was stolen (went to theft). The cotton-sellers laid (brought) a complaint before the king. The king, however much search he made, did not find the thief. A noble said (made representation that), 'If it be the sovereign's command, I shall (do) catch the thief'. The king ordered him to do so (that, 'So do'). That noble, having gone home (to his own house), summoned small and great of the city on (for) the pretext of a feast. When all the people (men, human beings) were assembled, the noble, having come into that assembly, cast a glance on the countenance of each one of them and said, 'How very shameless and crazy are the persons who, having stolen cotton, have come (came) hither, while (and) bits of cotton have stuck (has seized a place) in their beards!' Some of the people present, having heard this, instantly stroked (made clean) their beards with their hands, and it became known who the thieves were (that the thieves are which).

First Part.

Exercise 1.
(Persian Character).

پدر پیر است - مادر جوانست - برادر پوک است - خواهر کوهک است - مرد وزن نیک اند - دختر پسریست - آن پسر خیل خوب است - بچه کاست - انتجا است - آیا پدر و
The father is old. The mother is young. The brother is big. The sister is little. The man and the woman are good. A girl is not a boy. That boy is very good. Where is the child? Here it is. Are the father and mother there? No, they are not here. The father, (and) mother, (and) son and daughter are here. The fathers are good and the mothers are young. The good man is here. The elder (big) boy is not young (or is not a youth). The books are small. The old man was here. The youths were also there, but the books were not there.

Translation 2.
(Persian Character.)

Translation.

Conversation.
(Persian Character).

(Answer).

(Translation.)

Question.

Where is the daughter (girl)?

The girl is not there, she is here.

Is the father there too?

The father is not here.

Is the father a good man or not?

Yes, the father is a good man, but the son is very bad.

Are the boys big?

No, they are not big, they are very small.

Are the father and mother old?

Yes, they are old, but they are not very old.

Is the sister here, or is she there?

The sister is not here, but the mother and the daughter are here.

Where are the women and the children and the good men (or the good women etc.)?

They were here, but they are not now.

Exercise 3.
(Persian Character).

اين قسم خانه خوب است - آن مرد جوان نیست - به

ها سوار قاطرهای نوکرهايند - آن دختر شهر نیست درده
This kind of house is good. That man is not young. The children are mounted upon the servants' mules. That girl is not in the city, she is in the village. What is this (what thing is this)? Where is the father of that good child? He is in the square of the city. The land exists and the sea exists. The dogs of the city are in the lanes, but they are not in the garden. The good horses were in the road. Is the little girl here? No, she is not here, she is in the city. There are many sheep and cattle in that land. There were many (much of) cats and dogs (cat and dog) in the houses of the city. Where are you? We are in the garden of the house. What sort of a garden is it? It is a good garden, but it is small.

Translation 4.

دراین ملك خبی اسب و گاومصد و فاطر و اذیغ است - آن سگ از این خانه بیرون آمد - شهرهاي آن زمین بسیار - بود - برادر با خواهر آمد - چوپ به برادر خدمت کار بوده - لله بجز از شهر آمد - آن چه قسم اسم است - اینگونه از خانه خوب است - دریا از زمین بر گذر است - پسراز دختر کوچک تر است - به یه زمین است قربه برگردد آنها شهر بر گذرین - همه است - همه مردها و زنان آن دوم بر گذر به میدان شهر آمدند - آن خانهها کباست - آنها در فلان و است.
(Transliteration.)


Conversation. 
(Persian Character.)

Answer. 

دایه بیه‌ها گا بود
آم‌ه‌جه بی‌ه است 
(آیا) ذخیر فلان زن بی‌ه آم‌ه 
(آیا) هرگونه کوچک ترا است از هر 
سک 
پیسته‌ده 
یامد انا حیدمرک و دایه و دیگر 
نورک های برادران دنیک کوچک 
آم‌هد 
اسب فلادخس در کوچه است 
فاطر برادر صاحب این باگ در 
میدان بود 
(آیا) آن ذخیر صاحب ابن الاعها 
پیست

Question. 

Where was the children's nurse? 
What (thing) is that? 
She was in the lane and came to the square. 
It is a dog, but it is not very big. 

(Translation.)
Did the daughter of such
and such a woman come
to the city? Yes, she came to the city,
but she is now in the
city? village.
Is every cat smaller than
every dog? No, every cat is not
smaller than every dog:
all dogs are not big.
Did the wife of the father
of that child come from
the square, or did she
not (come)? She did not come, but
the maid servant and the
nurse and the other
servants of that little
girl’s brother came.
Is so and so’s horse in the
lane? Yes, that man’s horse is
in the lane, and the
mule of the brother of
the owner of that garden
was in the square.
Is not that woman the
dughter of the master
of these asses? Yes, the owner of these
asses is that woman’s
father.

Exercise 5.
The king of Persia came to the large city. The
work of those men is not good. In the land of Persia
there are not very many (too many) rivers. In a certain
place we saw white oxen (cattle) and black asses and
large mules and many little children. That old man
gave some potatoes to this boy. There was in Isfahān
a woman who saw a cat, and that cat was yellow and
had black ears. All the cities of Persia are smaller
than the cities of other lands, but Teherān is the
largest of them all. Didst thou see the king’s horses?
Yes, I saw them in the city. The youths of that
village, having taken unripe peaches in their hands
(in hand), came here and gave (them) to so and so’s
horses.

Translation 6.

پادشاه مرودیکی را که در خانهٔ نوکر بود دید – رودخانه
در آن ملک بود – کبیرا بخشدار که دادم – دخترهای ملک
سیه‌ای سرخ و کلاه‌های زردرا به بچه‌های کوچک دادند –
Conversation.

**Question.**

Where is that river?  
Are there good peaches and pears in that country?  
Whom did you see on the bridge?  
What is thy name?  
Hast thou any change (black money)?  
Did that boy’s father give an apple to that little girl’s big brother?

**Answer.**

That river is in the land of Persia.  
Yes, the fruit of Persia is abundant and is very good also.  
We saw a black person on the bridge.  
My name (the slave’s, — your humble servant’s name) is Hasan.  
No, I have no black money (copper), I have white money (silver).  
I was in the garden, but there is no one there now. The fruit of that garden is unripe and is not good for children.

Exercise 7.

One day a person said to (with) himself (that), ‘Whatever God (has) created both in heaven and on earth, he (has) created it all for man: therefore I who am a man, — my importance in God’s sight is great. At that very moment a gnat, having settled (sat down on) his nose, said, ‘Thou shouldst not boast; because, if God (has) created thee that which is in heaven and on earth, yet He (has) created thee also for me: therefore my importance is greater than thine’.

**Question.**

What did the mendicant say to the king?

What was it that (lit. what thing), having alighted on that person's nose, said to him, 'I am superior to (higher than) thee?'

Who was it that the king saw (him)?

Where was that person?

Did you give your book to that beggar's son?

Didst thou not see my horse in the city square (square of the city)?

**Answer.**

He said (that), A mendicant is wealthier than a king.

I did not see anything on his nose; but, if there was a gnat on his nose, how did it say (= could it say) anything?

It was a beggar, and that beggar was a religious mendicant.

I saw him seated beside (on the head of) the road (= by the roadside).

No, I did not give it to him: I gave nothing to the beggars.

Yes, I saw thy horse there, but I did not see my own mule in the city, for it was in the village lane (lane of the village).
What book does your father want? He does not want any book, for he has a lot of books: but he needs money (has need to money).

**Exercise 9. A Tale.**

A certain person had a parrot which had learnt a little Persian and in answer to (of) every question used to say, 'Why not?' One day its owner carried it off to the market and stated (said) its price at thirty tömäns. A foolish rich person asked the parrot, saying, (having asked from that parrot said), 'Art thou worth (to) thirty tömäns?' It said, 'Why not?' That rich man (having become pleased bought) was pleased and bought the parrot and took it away (to his own house) home. But when he perceived that the parrot knew (knows) nothing else than that one word, he felt ashamed of himself and said (having become ashamed he said), 'Was I not an ass to give thirty tömäns for thee (that I bought thee for thirty tömäns)!' In answer to (of) him it said, 'Why not?' That person laughed and set it free.

**Translation 10.**

بیدلی پادشاه را دید و بوى کفت – کها پادشاه توحیل
دوالتند خالی و خانه ها و اسیا و زمینها و غلامان و ولی زید
داری اتآ بنده که رادرچت هستم (زیرا که حضرت آدم یاد ماست
وحوا مادر ماست) چژی ندارم قسمت برادرانه مال و دولت
خودرا این بده – پادشاه به یکی از غلامان خوش کفت یک چوب سیاه
بوى بده – گذا کفت این که معنی دارد جرا بمن قسمت برادرانه
نیدهی – پادشاه هجید و بوى کفت که خاموش باش که آنا برادرانه
دیگر بفهمند اینهم شو میرسد

---

1 Or, 'Certainly'.
Conversation.

**Question.**

What is this story about?  
This story is about a bird which had learnt a little Persian.

What sort of a bird was it?  
It was a parrot, and everybody knows that parrots can easily learn several words.

What did the parrot say?  
The parrot said to that rich man, ‘Why not’ (‘certainly’), for it used to say this very word and no more to everyone.

Did it never say anything else?  
No, that parrot never used to say any other ( = a single other) word.

Where did its owner take it to?  
Its owner took it to (bore it to) the market.

At what did he fix its price (what did he say its price)?  
He said (that), ‘the price of this parrot is thirty tōmans’ (= He fixed its price at thirty tōmans).

What did that rich man ask (from) the parrot?  
That rich man asked (that), ‘Art thou worth (at) thirty tōmans?’

Why did he buy the parrot, and where did he take it away to?  
He bought the parrot for this reason that he fancied that the parrot spoke well (that, ‘This parrot speaks well’), therefore he took it home.

After that, what did he say to the parrot?  
When he perceived that the parrot knew (knows) no other word than merely that one word ‘Certainly’, he said, ‘Was I not an ass to pay so much money for thee?’
What become of the parrot then?  The parrot, having become free (was let go and) flew away and went off to the desert and the forest.

**Exercise 11. A Tale.**

A person said to his servant, 'To-morrow morning, if you see (thou mayest see) two crows seated in one spot, give me word, in order that I may come and see (having come I may see) them and get a good omen; then my work during the whole of the day will (become) be lucky'. His servant in the morning saw two crows seated in one spot, and ran to tell his master (that he might inform his master). When his master came, one of them, having flown (had taken flight and) had gone away. That person was displeased, and, becoming (having become) angry with (on) his servant, he punished him severely, because his augury had turned out ill (had come up badly). Meanwhile a friend of that master (gentleman) sent a gift for him. When the servant saw it he said, 'O my master, you saw one crow (and) got a present: God forbid that you should see two crows together, lest what happened (arrived) to me should happen to your honour also!'

**Translation 12.**

قد اسكتش درويش بنكَان بقايل رفت واژ آنجمه که بقال اورا زود راه ندخت ورا عتاب کرد بقال هم درويش را فش داد واو خشمگین شده کفشی بسر بقال زد بقال نزد وام قاضی از وی شکایت مود قاضی درويشرا طلبیده از وی رضید که حرا این دگان داروا زدت جواب داد از آنجمه که مرای فش داد قاضی بی گفت خیل کاریدی کرد ها انا جون مرد فقیر هستی رضا سیاستی سخت سی کم یک نم قران باین دگان داریده وبرو آنگاه درويش
Constitution.

In that story of the master and the crow, what did that servant see?

Was that a good omen or a bad one?

It was bad for the servant, for his master smote him severely: but was it not a good omen for his master that he had seen one crow?

Who is it that went into the fruiterer's shop?

On what business did he go?

On what account did he reprove the greengrocer?

What did that shopkeeper do after that?

Did the judge do justice properly, or did he not?

Why? Did not the judge punish the mendicant?

Then what did the mendicant say to the judge?

At first he saw two crows seated in one spot, but when his master arrived one of them had flown.

It was a very bad omen.

The master certainly fancied that 'this omen is evil', but it was a good one, for this reason, that at that very time a present was brought (they brought) for him.

A religious-mendicant went into his shop.

In order to buy something.

Because he did not let him quickly go his way.

The greengrocer went to the judge and laid a complaint against that mendicant.

The mendicant fancied that the judge did not do justice rightly.

Yes, he punished him, but he did not punish the greengrocer.

He said (that), 'Thou (didst not do) hast not done justice aright', and smote him with a shoe.

A miser said to his friend, 'I have with me (there is near me) a thousand tomans, please lend me your ass to-night that I may mount him and (having mounted on him I may) go out of the city and conceal that ready money in a place which I know (of)'. His friend with pleasure entrusted his ass to his comrade, but secretly having hastened after him saw the place where the miser put his money; and when the miser had departed he took out the whole of the money and carried it off. Next day that miser having gone to that place did not find his money. He comprehended that that must be his friend's doing. Therefore, having devised a trick, he went to his friend and said, 'My friend, to-day too a lot of money has come to (my) hand, and I want to bury it in the same place; therefore, if you let me have your donkey once more to-morrow at night time, I shall be (am) very much obliged to you'. His treacherous friend did so; but, in the hope of getting the rest of the miser's money, he previously put back again in its place what he had before stolen. When the miser reached the place, he found his cash, and he was extremely delighted with his trick; and after that he was on his guard against (from) treachery of people of this sort.

Translation 14.

قدة

پادشاهی درخواست دید که همه دندانهایش افتاده است –

مُبَرّی را طلب کرده از نیژریا پرنس ایرانیان خراب جیست –

کُفت – ای پادشاه این خواب خیلی بدهوکن است زیرا که ایرانیان

این است که همه ولاد و اقرایت بیشتر روی او خواهد طرفه –

و از ادعاهای غضنابک شده آن مردرا در زندان افکند – آنها مُبَرّی

دبیر خواسته از وی تیربار خوابارا پرنس – اکنون – ای

پادشاه این خیلی قانون خوابه است زیرا معنیش این است که عمر شما

خیلی دراز خواهد بود واز همه فرزندان و جویتنان پیشتر خواهد
### Conversation.

<table>
<thead>
<tr>
<th>Question</th>
<th>Answer</th>
</tr>
</thead>
<tbody>
<tr>
<td>Who was it that hid his (ready) money?</td>
<td>It was a miser that hid his (ready) money in the earth.</td>
</tr>
<tr>
<td>Did he let anyone else know (give information to) where he had put (left) it?</td>
<td>No, my friend, he did not let anyone know (inform anyone).</td>
</tr>
<tr>
<td>Did not any other person, then, become aware of that matter (deed)?</td>
<td>Yes, somebody else did become aware (of it); for, having gone after the miser, he saw the place where he was putting his money.</td>
</tr>
<tr>
<td>What was the miser mounted upon (upon what did ride)?</td>
<td>Having borrowed his comrade's (acquaintance's) ass he rode upon it.</td>
</tr>
<tr>
<td>Was his friend treacherous or not?</td>
<td>Yes, he acted treacherously, and (having done treachery) stole his money.</td>
</tr>
<tr>
<td>How did the miser recover his (ready) money?</td>
<td>He thought out the trick which is mentioned in that story.</td>
</tr>
<tr>
<td>What happened afterwards?</td>
<td>Afterwards he was on (his) guard against (from) the treachery of his deceitful friends.</td>
</tr>
<tr>
<td>What bad omen is mentioned in the tale of the king who (saw a) had a dream?</td>
<td>The bad omen was this, that all his teeth had fallen out (been spilt).</td>
</tr>
<tr>
<td>Was that omen bad or not?</td>
<td>One person said that it was (is) bad, another said that it was (is) good.</td>
</tr>
<tr>
<td>Which person's interpretation was correct?</td>
<td>In the two (both) people's interpretation there was</td>
</tr>
</tbody>
</table>
What did the king give to that wise man (person)?
And what did he do to that other dream-interpreter?
He commanded his attendants so that they gave him a present.
He rebuked him (having rebuked) and let (him) go.

Exercise 15. A Tale.

Two painters said to one another (that), 'Let us both paint (draw) pictures (a picture), let us see (that) which of us draws the better'. The first artist drew a bunch of grapes and hung it above the gate of his garden, and the birds came (having come) and kept pecking (were striking beak on) at it, for they fancied that it (is) was really fruit. People were much pleased with (much approved) that picture, and they went with that artist to the house of the other artist and asked (from) him where his drawing was (lit. that, 'Where is thy drawing?'). He said, 'It is behind that curtain'. The first artist came forward and (having come forward) stretched out (made long) his hand in order to (that he might) draw back the curtain. Then it became clear (known) that the curtain was (is) the very picture that he was in search of. When he saw (having seen) this, (that man) he said to the master of the house, 'My dear friend, thou art abler (more perfect) than I am), for I drew such a picture that the birds were deceived (by it), but (and) thou hast drawn (didst draw) such a picture that a painter was taken in (deceived)'.

Translation 16.

فضة

عَلَمَيْنِ ازْنِدَ أَقَاي خَوَدَ گَرَیْفَتْ - بعْد ازْ جِنْدِي آقا یَشْ بِشْهَرٍ دیگر رَفْقَهْ وَانْ عَلَمُ رَا دِرْ أَجَلَ دَیدَهْ وَرَا گَرَیْفَتْ وَکْرَفَتْ - تُولَعْلَمَ مَنْ جِرَاء ازْبیْشْ مِنْ گَرَیْفَتْ - عُلَمَ دَسْتَ برَدَامَنَهْ او زِدَهْ درِ جَوْابِش

Key to the Persian Grammar.
Conversation.

Question.  
Which of those two painters drew a picture?  
What did people see on the gate of the first painter’s garden?  
In search of what did they go to the other painter?  
How was (became) it known that the second painter was (is) more perfect than the first painter?  
Did the master find his slave?  
Why did not that slave run away a second time?

Answer.  
Both persons drew picture(s), but one was better than the other (another).  
Having there seen the picture of a cluster of grapes, they approved of it very much.  
They went to him to see (in order that they might see) what sort of picture he had (has) drawn.  
The first painter himself confessed that when he said (that), ‘Thou didst deceive me who am a painter, but I deceived only the birds’.  
Yes, he found (having found) him in such and such a city and seized him.  
Because he fancied that it was (is) possible to set himself free in another way.
Did he not deceive him-        Yes, he took himself in
self?                      and did not escape (obtain
deliverance).

Exercise 17. A Tale.

Two persons left their goods with an old woman
and said to her, 'If we both come (came = shall have
come) together and (asked) ask for our property, give
(it): if not, do not give (it)'. After some days one of
them came to that woman's house and said, 'My comrade
(partner) is dead (died), for on the road robbers fell
upon us, they killed him and stripped me (of every-
things): now give (me) our property'. That old woman
had no resource but to give it to him (became helpless
and gave to him). After some days that other one
came and asked for his property. The woman said to
him (that), 'Thy comrade came and said that thou
hadst died (hast gone out of the midst): whatever I
said to him he would not listen to (did not hear): he
took the property and carried (it) off: now I have
nothing else (there is nothing any longer before me)'.
That person went to the governor and made a great
outcry against that woman because she would not
give him his property (lit., from the hand of that
woman made justice and injustice that, 'she does not
give my property'). The governor thought: he said,
'That woman is not to blame (has not a fault): thou
didst say (hast said) to her. If both of us come (came),
give (it), if not, don't give. Go away, bring thy com-
rade and get the property: how canst thou get (it)
alone?' That man became ashamed and went about
his business.

Translation 18.

فَقَتَ
بَعْدَ ازْجَنَّ رُوَّدْ يُكْنِفُ إِزَا يُسْتَثْمِنَ بِخَالِتِهِ أَنْ زُنْ أَمْدَهَ كَفَتَ
شَرِيكُ مُرْدَجُونَكَ دِرُينَ راهُ دُرْدُهَا بَرْسُمَ رِيَحَهُ اورَكُنْتَ و

آَكَرُمَا هُمْ دُوَاهُ مُلْمِلَ مَا كَفَاتَ بِهِ وَآَكَرُمَا مُدَهُـ
بَدَ أَرْزِنَيْنَ كَذَا كَأْنَتْ بِهِ وَأَرْزِنَيْنَ كَذَا كَأْنَتْ
<table>
<thead>
<tr>
<th>Question</th>
<th>Answer</th>
</tr>
</thead>
<tbody>
<tr>
<td>How do you do? (how is the noble state?)</td>
<td>Thank God! (Praise be to God): from the attention (kindness) of the lofty doorstep (your honour) — Thank you, (I am quite well).</td>
</tr>
<tr>
<td>Where are you going?</td>
<td>I am going home (to my own house).</td>
</tr>
<tr>
<td>Joseph! bring (some) bread.</td>
<td>I (have) brought (it), Sir (= I am bringing it instantly).</td>
</tr>
<tr>
<td>Would you like a hubble-bubble? (do you command inclination for a h. b?)</td>
<td>No, Sir, I am not a qalyān-smoker (drawer).</td>
</tr>
<tr>
<td>Pardon (me): what did you say?</td>
<td>I said (your humble servant begged to state)...</td>
</tr>
<tr>
<td>... You said (commanded).</td>
<td>... that I never smoke the qalyān.</td>
</tr>
<tr>
<td>Is the master at home? (do they keep honour?)</td>
<td>Yes, Sir, he is in (they keep honour).</td>
</tr>
<tr>
<td>What did you (didst thou) say? Is he out? (did they go out)?</td>
<td>Yes, Sir, he has just gone out (they carried off honour).</td>
</tr>
</tbody>
</table>
I have given you a lot of trouble: pardon (me): now (command dismissed) give me leave to depart. (Said by visitor when wishing to take his departure).

I wish to ride to town (I wish having mounted I may go to the city) to-day: is it possible? (does it become?) [Master to groom].

You are very welcome (you came very well): please God (I shall do) soon arrive at your service for a return-visit) I shall soon return your call. (Said by the host).

Yes, Sir; I (shall) make the horse ready (present): or, No, Sir, it is impossible (does not become); the horse is ill, he has a swelling on (his) back.

Note.—This represents fragments of different imaginary conversations, and gives a number of very usual Persian polite expressions.

Exercise 19. A Tale.

A youth entrusted the sum of a hundred tumans to an old man and started on a journey. When he returned he asked for his money back again from him. The old man denied (having received it) and said, "You (have) entrusted nothing to me". The young man went to the governor of the city and told him about the affair (represented the 'howness' of the matter). The governor, having summoned that old man before (forward) him (and having enquired from him said) asked him (about it), saying, "This youth says that he (has) entrusted his money to thee: why dost thou not return it to him?" He said, "He gave (has given) nothing to me". Then the governor asked (from) that youth (that), "Was no one present, when you entrusted that money to him, who may give evidence?" He said, "No, Sir; I have no witness except God". The governor wished to put that old man on his oath (that he might give an oath to that old man), but that youth said (represented that), "This deceitful fellow has no scruple about (from) swearing falsely (eating a false oath): how should a person that has deceived so shamefully (has acted treachery in that
shameful manner) fear to take an oath (from eating an oath)?’ The governor said to that youth, ‘When thou didst deposit that money with him, where wast thou sitting (hadst thou sat down)?’ He said, ‘We were sitting (had sat down) under a tree in the desert.’ The governor in answer to (of) him said, ‘Why then didst thou say that thou hast (‘I have’) no witness? Go, command that tree to come (that it may come) to me instantly.’ The youth said, ‘O Sir, I am afraid that (lest) the tree will (may) not come at (from) your honour’s command’. The governor said, ‘Shew this seal of mine to that tree; it will come.’ That deceitful old-man smiled and remained silent. The youth departed. After some time the governor asked (from) that old man, ‘Has that fool arrived at that tree?’ He said, ‘No, Sir: he has not reached (it) yet.’ After a little that youth came back and said, ‘Sir, I shewed your seal (the lordship’s seal) to the tree: it was of no use (it had no benefit).’ The governor said, ‘Why? — it was certainly of use, for that tree has borne witness to (has given evidence upon) your assertion.’ The old man enquired ‘How?’ He said, ‘When you answered, ‘That fool has not yet reached the tree’, it became evident that his statement was (is) true; for, if thou hadst not (taken) received the cash from him under that tree, why didst thou not say, ‘What tree are you talking of (dost thou say)?’’ That deceiver remained silent through (from) shame and gave back the money.

Translation 20.

قصة

خُصى هِروُز شَيْنَان مَيْرِد — رُوزِي بِي از دوستانتان
اذْوَى پُرْسیده کْفت هر روز شَيْنَان را چَه میگن آن خصی
در جواب یِ وی کِفت نا یِ را یا خود نگاه میدارم و نا یِ می
اندام و دوَن ان پس میده و دوَنان دیگر را قرض میدهم —
دوستان کْفت — هیچ نفهمیدم چَه کْفت و اضطر بیان نمای
Conversation.

Where did you go (had you gone) yesterday? Yesterday I went to town (to the city) in search of a person to whom I had lent some money, that I might get it back from him.

Did you find him, and did he pay his debt? No, my friend; I found him, but he told me that he had no money just then (that, 'To-day I have no money').

Did you fancy that (he said truly what he said) he spoke the truth? I did not fancy (so), for it was evident that he wanted to get out of it somehow (that he might strike — go — a leap).

Then did you not get (take) anything from him? Why not? I got something. The title deed of his garden that he had left with me in pledge, — a person bought it from me and gave some money in exchange for it: therefore I did not return empty-handed.

Exercise 21.

A horseman went to a certain city and heard that there were (are) many thieves there. He feared lest they should come at night and carry off his horse. Therefore at night-time he said to his groom, 'Lie
down to-night: I shall (do) remain awake, for I have not confidence in (on) thee, and I am afraid that they will (may) steal my horse'. The groom said to him, "Why do you say so (this), Sir? Certainly it is most unsuitable (it has no goodness) that I should sleep and that my master should stay awake and look after the horse. If you permit, I shall keep guard well'. His master went to sleep. After (that that) one watch of (from) the night had passed, he wakened up and asked (from) the groom what he was doing (that, 'What art thou doing?'). He said, 'I am thinking about this (in thought of this that), how God (has) stretched out the earth on top of the water.' [His master] said, 'I am afraid of thy thinking (I fear from thy thought), lest the thieves come and thou see them not'. He replied, 'Sir, be of good cheer, I am on (my) guard'. At midnight his master again awoke and said, 'Art thou asleep?' He said, 'No, Sir; but on the contrary I am thinking (in thought of this that how) how God (has) raised up the heaven without pillars (pillar)'. [His master] said, 'Beware lest, while thou art thinking, the thieves carry off my horse'. He said, 'No, Sir, that cannot be (does not become)'. His master said, 'Lie down now, if thou wilt; I (shall) stay awake'. He said, 'There is no need (it is not necessary), I am not sleepy (sleep does not come me)' That person again went to sleep, and, when he got up (very) early in the morning at the (sting of sunshine) first ray of dawn, he asked 'What art thou doing now?' His servant said, 'I am thinking whether the saddle ought to be to-day on my head or on your worship's, for the thief who carried off the horse forgot it'.

Translation 22.

قصة

روزي ادشامى بريشتب ام قصر خود نمشته بود مرديرا دید که بای دوار استاده است و مروغی دردست دارد وان شخص اشاره مينايد که غژی متفاهم آن مرغرا بيشکش کند - ادشامه
اوراصلدا زده پرِسید که این مرغ را می‌خشد و از جرا نشانیده که گفت که محضور آقَدْسی هایونی عرض می‌کند که من افلاکش می‌کردند و از پیشگویان شاهنشاهی شرطکرده این مرغ را بردند و حال آنرا اورده ام. امید که بفرماله از من بپیدارد و پذیرند.

پادشاه خیل خوشوند شده گفت‌تا مرغ‌را در آشیش خانه بردند.

بعد از هدایه روزها نشسته‌ای‌ها محضر پادشاه و سیدگو فندی با خود آورد و گفت که این توسفندا به پی‌ای اعیضه شهریاری در این‌زده ام. پادشاه کوسندرتا نیز پذیرفت و پذیرفتم این کس آمد و دیگری همراه خود آورده بود. پذیرفتم این پادشاه اورتیه دست دید از وی پرِسید که امرورز برای من جرا همین نیاورده‌ی عرض کرد که به اسم اقدسی هایونی هزار تومان بالای مرد شرط نودو و با ایست حال‌ای را ول آمد است

پادشاه تیمی دیدو و مبلغ مذکور را یابی داده فرمود. بعد از این از پادشاه-processing sent.
Did he take away the saddle and bridle of the horse too?

No, he did not carry off the saddle, but he led away the horse with the headstall and bridle (bit).

In that other story did the king approve of that deceitful fellow’s dice-playing?

Certainly he approved of it at first: but at last, when he suffered (carried off) much loss through (from) that business, he commanded that that man should never after that lay a wager on the king’s behalf.

About what were that fowl and sheep worth?

I don’t know, but I know this well that they were not worth a thousand tōmāns.

Perhaps that rogue of a fellow had paid a tōmān for them (had bought them for a tōmān).

Then the king paid a thousand times the proper price (a thousand times too much went out from the king’s hand).

Exercise 23.

An infidel went to a wise and pious mendicant and desired of (from) him an answer to (of) three questions. The first was this (that that); ‘Why do the religious authorities of Islām say that God Most High is everywhere present (present and beholding)? I do not see Him anywhere: show [me] where He is’.

The second question was; ‘Since our religious authorities have said that God is the Creator of good and evil, then why do they (= people) punish (the) man for a sin that he is (may become) involved in? for a man has no power and cannot become engaged in any act without the leave and permission of God Most High’. The third question was; ‘How can (would be able to) God torment Satan in the fire of hell? for, according to the doctrine of the religious authorities themselves, the nature (composition) of Satan is of fire,¹ and how

¹ Muḥammadans say that Satan is made of fire.
is it possible that fire should make any impression upon fire?" When the mendicant heard this speech of his (this his speech), having remained silent (= without speaking) he bent down and, having picked up from the ground a large clod, struck him on the head with it (struck it on his head). That infidel in tears (having become weeping) hastened to the governor and said, 'Sir, I asked three most important questions of such and such a mendicant, and since he could not answer them (he became helpless from giving an answer), he struck me on the head with a clod in such a manner (= so severely) that my head is still paining me very much (makes very much pain'). The governor summoned that mendicant and said to him, 'Why didst thou strike this man on the head with a clod and gavest no answer to his questions'? The mendicant smilingly (having smiled) said, 'That clod is the answer to (of) his questions'. Then the mendicant stated (having explained) those three questions and said, 'This fellow says that his head aches (that, 'My head makes pain'): well then, let him shew me that pain in order that I too may shew him the Invisible God. And what suitability is there in this (does it have) that he should lay a complaint (bring a complaint) against (upon) me before your worship (in your worship's presence) and should want you to punish me (that you shd. give punishment), since he has himself said that whatever man does God has done? And what power had I to strike (that I should strike) him without God's leave and permission? Then how am I deserving of punishment? And assuredly it is not hidden and concealed from (upon) your honour that man's composition is of clay (= that man is made of clay), as Satan is made of fire: and if the fire of hell makes no impression upon Satan, then how is it possible that a clod, which is of (from) earth, should have injured (caused injury to arrive to) this liar?" When that infidel heard this speech of the mendicant, he was ashamed and gave no reply. The governor, highly approving of the mendicant's words, praised his wisdom very much.
Translation 24.

فقه

روزی بادشاه هر‌یا صدی اعظم خود برای تفرج از شهر برون رفته بی‌کزی زاری رسول و در آنجا می‌گفت ساقی‌ها گذم بخوشید که از قدیم انسان‌نامه بود – بادشاه تعبیه نموده گفت من ناحال گذم باین بلندی ندیده بودم، صدر اعظم خوش کرد که قبلاً جامع بسیار خوشید و طنزی به دنیم بقتی بلند مشود – بادشاه این‌را شنیده بی‌نم کرد و همین نفیکت و وزیر با خود گفت که بادشاه سایین مرا دروغ پنداشته از این سبب بی‌نم کرد – جوون از تفرج بзадم. وزیر به بعضی ازاهال وطن خود نوشت که یک دستی از ساقی‌ها گذم بخوشید که سرآنها باشد بفرستد – آنما وقتی که به این آنگاه رسید موسوم گذم کرده بود تا بیک سالر دیگر که فرستادند – وزیر آن‌ها را نزر بادشاه برد – بادشاه از وی پر سیده گفت که این‌ها جرآ آورد. گفت (بازرسال) سالر گذشته وقتیکه عرض گردید بودم که در طول من ساقی‌ها گذم به بلندی فیل می‌شد بقاً جامع بی‌نم کردند – بخوشی گفت که اعتیضوتی شاهنشاهی شنی مرا دروغ پنداشته ایند به این‌ها ای‌امیری به آتی بی‌نم. گفت قول خود آوردی ام – بادشاه در جواب این گفت حالا آن‌ها که این‌ها بآور کردم انتبعد از این متوحه بیش حریف نزیه که نواحی مرگ بعد از یکسال آن‌ها ناب گفت.

Conversation.

Question. | Answer.
--- | ---
How do you do? (how is your condition?) | Very well, thank you. (Praise be to God! from your attention or kindness).
I have long wished to come and see you. (It is a time that I — your... | I too (had) often wished to come to see you (that I might become honour-
humble servant — have been expectant of the noble meeting).

I hope (if it please God) you are now quite well (your state is contiguous to perfect health and safety).

Tell me what was the matter with you. (Command, what illness had you had?)

Yes, thank God (Praise be to God!); but I am still a little weak (I have something of weakness), and therefore I can't walk very fast (from that cause I go the road very slowly).

Two months ago I caught severe fever and ague (met with), but have now got over it (until this time that the casting off of it became). But now that I have got (become) well, I hope that you will permit me (give permission) to trouble you occasionally (from time to time I may become a troubler of the noble times).

Certainly, I am completely at your service whenever you have leisure (whenever you have leisure I am present for your service). I trust you will often come, so that we may converse about certain most important matters.

Very many thanks (your honour's kindness is excessive). But I had forgotten (this) that by the doctor's orders (leave) I am bound for Tebrān, and perhaps, if the climate of that place suits me (become beneficial for me), I shall stay there for some months.
Of course you have relatives in Tebran.

No, I have no relations in Tebran; but as I am engaged in trade (have in hand the business of trade), I shall assuredly not remain devoid of friend(s) and acquaintance(s) among the people there (of that place).

Exercise 25.

Ancient History of Persia.

They relate that the first king of Persia was (has been) Kayumars. Concerning him the Musalmans say that he was (is) the first person who, having delivered men from bestial ignorance, founded among them rule and law. He is the head of the line of the Pishdadiyans. At first no one submitted to him (did not place neck to his obedience) except his own tribe: the others rose up in opposition. The matter ended in a war. In one of the battles his son Siyamak was slain. Kayumars exerted himself (bount up his loins) to avenge (to vengeance of) his son, and, having assembled an army, took along with him Hushang, Siyamak’s son. Firdausi says that during that expedition all the lions (and) panthers and leopards that were to be found (were being found) in his land were in his army. When a defeat was inflicted (fell) on those demons who were his enemies and they retired (turned back face) from the battlefield, Kayumars, having returned to Balkh, which was the capital of his kingdom, placed the royal crown upon Hushang’s head and himself became a hermit. Kayumars’ reign lasted (was) thirty years. Hushang reigned with justice and wisdom, and built large cities. Fire was discovered in his time; and he, deeming it Divine light, commanded men to worship it (to the adoration of it). The period (= length) of his reign was forty years. His son Tahmurs became king after him. Tahmurs had (to Tahmurs there was) a minister, Shirlasb (by) name, through whose abundant wisdom (by the aid of whose) he gained the victory
over the demons. *Tahmūris* acquired reading and writing (to read and to write) from the demons who were in captivity to him (in his captivity), and in this way he granted them deliverance from the bond of imprisonment. Idolatry arose (was invented) in his time. And the cause of that was (this), that a deadly (destructive) disease having become prevalent (obtained prevalence) in Persia, many people perished (fell into the whirlpool of destruction). Unavoidably (= of course) every one, of whose (to every one from the) friends and relatives any dear one passed away, made a picture (image) of him for his own consolation (consolation of his heart) and used to keep it in the house, until this custom gradually became the cause of the worship of idols. The reign of *Tahmūris* lasted (was) thirty years.

Translation 28.

قصه

روزی سلطان ابراهیم ادهم ردر قصر خود نفسه بود وملازمانش نوردیا نصف کشیده (پرند) - نآَگاه درویشی با دلیک وکشکول وصا از راه رسیده خواست داخل قصر شود - ملازمان سلطان ازود پسیده کفتندگا بیماری گرفت - درویش گفت میوهای دراین کاروانسرا روم - در جواش کفتندان قصر سلطان بیلیم است و نا کاروانسرا - آن بیریم گفت خیر کارو انسرا است - سلطان اینرا شنیدند درویش را پیش خود طلیعه گفت ای درویش این خانه من است از دو جهت میگوئی که کاروانسرا است - آن بیر مرد جواب داده گفت ای ابراهیم اجاذت فرمای از ونجد سوال بنام - این خانه اول ازآن کبود - سلطان گفت ازآن جذب کفته وقیله جدید درگذشت مال كه شد - سلطان گفت مال بدرم - درویش گفت ههکمه بدرت مُرد به که رسید - سلطان جواب داد به که گفت جون تودرگذری به که رسد - گفت به میر - درویش در جواش
Have you read the Shāhnāmeh?

I have heard that up to the present time all the people of Persia fancy that what is written in that book is true and correct.

Pardon me, I made a mistake: I meant to say that I fancy that the people of Persia until now believe those stories that are inserted in the Shāhnāmeh.

Assuredly it is not hidden from (upon) every intelligent person like you (your lordship) that the historians of Europe account all those tales (as) fables.

Yes, sir, I have read some of it, and I (have) highly approved of Firdausi's verses.

Permit me to correct your (your Lordship's) phraseology. The people of Persia do not think the use of that idiom (that is to say gamān bīrdān - 'to fancy') in conversation, in reference to the person addressed, in accordance with courtesy; but it is no harm for the speaker to say it with regard to himself out of politeness.

Certainly we believe them in this sense that, although everybody knows that Firdausi, according to the custom of poets, has exaggerated somewhat, yet we doubt not (have not a doubt) that the substance (root) of those histories is correct.

Good: we see that Sir John Malcolm in the book called the history of Persia has related (explained) some of them that are (is) in the Shāhnāmeh, as if he (has)
Yes, but we have now read and translated those Cuneiform inscriptions that are found on the rocks of Mount Bisitūn and Išāk Ḫor (Persepolis), and have more information regarding (from) the ancient history of Persia than Sir John Malcolm had (has had). They were Persians (from) the people of Persia.

accepted them. What do you say to that (in this)?

Then in that way the sages of Europe can now correct Sir John Malcolm's blunders. Very good. But I wish to enquire (= may I ask?) of what nationality (from what nation) were those who wrote (have written) those Cuneiform inscriptions.

Then the Persians have corrected the blunders of the Europeans.

**Exercise 27.**

**History of Persia.**

After Tāhmūris' death his nephew Jamshīd ascended (sat upon) the throne. They say that wine was invented in his time, and it is well known that he built Išāk Ḫor of Fārs (Persepolis), which is also called (they also call) Jamshīd's Throne. The historians of Persia will have it (are on that) that he divided the nation (people) into four grades (castes), first the religious-authorities, second the scribes, third the soldiers, fourth the artisans and farmers and traders. It is recorded (they have written) that the fixing of the solar year also took place (was) in Jamshīd's time. At the beginning of his reign the world was populous and the people were well off; but at last, prosperity (of good fortune) having rendered him proud, he laid claim to divinity and commanded so that, having made images in (from) his likeness, they ordered men to consider him the God of the earth and to worship those images. This conduct having become the cause of disgust among (of) the people (subjects), they stirred up Zahhāk, who was (is) of the offspring of Shaddād and, according to the fancy of some, Jamshīd's sister's son, so that he led an army against Persia.
When Jamshid did not find (see) in himself power to resist (power of resistance), he fled and (having become fleeing) betook himself (placed his head) to the desert. The tale of Jamshid's wandering (turn) is (one) of the well-known fables of Persia. His first journey was (is) to Sistān. There the governor's daughter, having seen him, (and) having fallen in love with him (having become captive in the net of his love), finally became his consort. But when Zāhāk's agents pursued him, he fled from Sistān to India, and from India he went to China: until at last, having captured him, they carried him to Zāhāk, and he commanded them to saw him in two with the bone of a fish (so that having sawed him with the bone of a fish they made him two parts). Firdausi writes that his reign lasted seven hundred years, and he even says that, when news of his murder reached Sistān, his wife took (having eaten) poison and committed suicide (destroyed herself): and one son of his (her's) (from him [her]) remained, from whose offspring was (is) Rustam.

Translation 28.

قدّه
جَنَّ نُفِر سُوَدَاَرَمَضْورِ بِإِدَاشَاء جَانِبِ شَهَّة بَعْضَ اسْبَهَارَا
أَوْرَدَنَّ كَم مِّنْوَاسَتَّد أَنَّهَا بَفْرُوْشَد - بِإِدَاشَاء أَنَّ اسْبَهَارَا
بِسَدِيدَة دَو هُزَارْ تَوْمَان عَلاَوَه بِرِقْيَّتِ أَنَّهَا بِسُوَدَاَرَمَضْورِ دَاد و
إِيَشَارَاتَهَا فِرْوُشَان كَم اسْبَهَارَا دِيْكُ فَهْم يُقْدِرُهُ مِنْ أَز وَطْنَان
بَيْأَوْرَدَنَّ إِنَّهَا وَطْن وَاسْبَهَارَا إِيَشَارَاتَهُ يُرْسِد وَضَانِي أَزِيَان
تَطْلِيد - أَن أَسْبَهَارَا فِرْوُشَان مُّنْحَص فِنْدَن - بِعَدَازِجَد رُوْز
بِإِدَاشَاء بِشَوْخَيْ صَدِرِ اعْتَمْ خُودَهَا كَفَت سْيَاهَهَا اسْبَهَارَا هَيْمًا اَحْكَامِيْرَا
كَم مِيْشَانِيْ مُرَأِيْ مِنْ بَنَوْس - وَزِيْرُ جَنْنِ كَرْدَهُ أَنْ سْيَاهَرَا
ازْنُظَر بِإِدَاشَاء كَدْرَانِيْد - وَفْيْكَ إِدَاشَاء أَنَّهَا بِجْوَانِدُ تَفْجِبْ
بِمُوْدَعِ أَزَيْكَة أَسْمَ خُوْشَرَا بِرْسَرَان سْيَاهَهُ يَافَت - اَز وَزِيْرُ
يُرْسِد كَفَت كَم تُوْمَرَا اَذِ حَجَةٍ اَحْقَيْ إِنْكَتَالَةٌ دِرْجَوْانِيْ فَتْ
Conversation.

**Persian.**

How many years have you lived in Persia?

When you (were coming) came, by what road did you come?

How did you travel, post or by (with a) caravan?

Yes, so I have heard: but some people have traversed the distance between Bushire and Shiraz in the space of six days, which is nearly as quickly as (near to the speed of) the postal couriers.

Did you come to Isfahán with the same caravan with which you had come from Bushire to Shiráz?

**European.**

It must be six years since I came to Isfahán.

I came viâ Bushire, because I was in India.

From Bushire to Shiráz I came by caravan, for the road runs over the külals, hence everyone has to travel by caravan.

You are right, but I was not alone, for I brought (had) a family with me, and moreover we halted for Sunday, therefore we arrived at Shiráz in twelve days.

No, for the muleteers were from (the people of) Kazarûn and would not come on with us to Isfahán. But we got others quite easily and started, and in (after) fifteen days more we reached Isfahán.
In what season did you travel, in summer or in autumn?

When we reached Bushire it was winter, and we thought of stopping there until the spring; but finally we set out in winter and travelled comfortably, and since the weather was good we reached our destination safe and well, thank God.

Exercise 29.
Story I.

A person went to a man of importance (great) among (from) people of learning and talent (grace) and said, "I desire the good of this-world and of the-world-to-come". He said, "Acquire learning in order that thou mayst obtain the good of both worlds". The other (that person) said, "I am ignorant (have not portion from) of reading and writing, and for that reason I am unable to acquire (helpless in the acquisition of) learning and am denied (disappointed, forbidden from) study". That great-man for the space of two years devoted himself (became attentive) to teaching and training (instruction and training of) him, until he made him acquainted with (wise in) reading and writing, and changed his ignorance into (exchanged... for) morality (morals) and wisdom. Accordingly that person, when he had tasted the sweets of learning (found out a delight from learning), became desirous of (made inclination to) perfecting himself therein (the perfecting of it), so that, profiting by (through the blessing of) learning and training, in a short time he gained the good of this-world and of the-next (the good of... became his portion) and attained to the desire of his heart. Moral. Whoever strives and exerts himself (makes effort and endeavour) to obtain (in the acquisition of) learning, gains the benefit of both worlds, especially if (that) he busies himself (become busy) with the search for (of) it from the days of (his) childhood, in order that the result of it may be
his (reach him) the sooner. And moreover (another thing is that, that) they have said (— people say, it has been said), "The learning that (people) learn in childhood and tender years (smallness of age, tooth) is like a mark upon stone which lasts (may last) for long years, and the learning that people acquire in middle and full age (bigness of age, tooth) is similar to (of) a mark upon clay which is lost (becomes put on one side) with little trouble.

Translation 30.

لغزه
روزی شارل بنصر پادشاه اسپانیا در شکار بوده آزادم و حشمت خود دوراناده — در جنگل سرگردان شده آخر آن‌ام برکر هیزم کی و رساند و اراده بکر که قدر آرام نماید — اما کج از برکری که نفری نفر دیده بر روی کاه خوابیده بودند و ازصرفان دهنده نه ایتنا ن رامزن هستند — پادشاه از آنهاقدی آب برای اشامیدن خواست اما هنوز ازخوردند یک بیشه آب فارغ تن‌نه بوده که یکی از رامزن پیش آمد گفت من این درخواست فهمیدم که با هوش شما بکار می‌گیرم — این‌ها گفت به او یک ایستاده بهداشت بود — فوزاً بیداران رامزن دیده باید آمده گفت — من نیز درخواب دیدم که قبیله‌تان درخورد من است — این‌ها گفت بهارا ازکنید پادشاه کند — رامزن سوء به‌مان طور کلاه‌نا را ترفلت و چهاری می‌فواست آن شاخ نفید با شکاری که بکر درن پادشاه بزرگِ چهارلَ طلا آمیخته بود پیروی آورد — آن‌ها پادشاه گفت — اوّل، این بهد استعمال شاخ نفید خود را بتو باموزانم — این‌ها گفت شاخ نفید را بقیه هرهچ مامت پوتا‌خت و مللزمانش صدای آراشیده پرتران برسیدند و رامزن نا گرفتار ساختند — آن‌ها پادشاه رامزن گفت — ای دوستان عزیز من نیزخوابی دیده‌ام و در آن خواب —